إِنَّ اللَّهَ وَمَلَائِكَتَهُ يُصَلُّونَ عَلَى النَّبِيِّ

يَا أَيُّهَا الَّذِينَ آمَنُوا صَلُّوا عَلَيْهِ وَسَلِّمُوا تَسْلِيمًا

Eid Milad un Nabi

Sallalahu Alaihi Wsallam

Musalliyane MASJID-E-RAHMANIA,

AC Guard Hyderabad, TS



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بسم الله الرحمن الرحيم

Bismillah-hirrahman-nirraheem

إِنَّ ٱللَّهَ وَمَلَٰٓئِكَتَهُۥ يُصَلُّونَ عَلَى ٱلنَّبِيِّ

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ صَلُّواْ عَلَيۡهِ وَسَلِّمُواْ تَسۡلِيمًا

"Be-shak ALLAH aur uske farishte NABI par salaat bhejte hai, aye logo jo imaan laye ho! (NABI) par salaat bhejo aur salaam bhejo, khoob salaam bhejna".{Surah Al-Ahzaab:56}

"Maa, Baap aur tamam logo ke muqabile me meri mohabbat jab tak sab se uper naa ho tum me se koi bhi momin nahi hosakta".(Sahih Bukhari / Sahih Muslim : Ba-riwayat ANAS razillahu-anhu)

بسم اللہ الرحمٰن الرحیم

اَللّٰھُمَّ صَلِّ عَلٰی مُحَمَّدٍ
وَّعَلٰی آلِ مُحَمَّدٍ کَمَا صَلَّیْتَ
عَلٰی اِبْرَاھِیْمَ وَعَلٰی آلِ اِبْرَاھِیْمَ
اِنَّکَ حَمِیْدٌ مَّجِیْدٌ ۝

اَللّٰھُمَّ بَارِکْ عَلٰی مُحَمَّدٍ وَّعَلٰی
آلِ مُحَمَّدٍ کَمَا بَارَکْتَ عَلٰی
اِبْرَاھِیْمَ وَعَلٰی آلِ اِبْرَاھِیْمَ
اِنَّکَ حَمِیْدٌ مَّجِیْدٌ ۝

وَأَحسَنُ مِنكَ لَم تَرَ قَطُّ عَيني
وَأَجمَلُ مِنكَ لَم تَلِدِ النِساءُ
خُلِقتَ مُبَرَّءً مِن كُلِّ عَيبٍ
كَأَنَّكَ قَد خُلِقتَ كَما تَشاءُ

SYIDINA HASSAN BIN SABIT raziallhu-anhu KE ASH'AAR

"Aur aap ki zaat-e-mubarak se zyada hasin mere ankho ne kabhi koi nahi dekha.
Aur aap se zyada husn O jamal wala kabhi kisi Maa ne nahi jana.
Aap har qisam ke aib se paak paida kiye gai hai.
Goya Aap ki zat-e-mubarak ko Aap ke mansha ke ain mutabiq banaya gaya hai".

Bismillahirrahmanirrahim

Alhamdulillahi Rabbil alameen wassalato wa-ssalamu ala Rasoolihil Ameen wa ala aalihi wa Ashabihi ajmayeen amma ba'ad:

NABI sallallahu alaihiwasallam SE MOHABBAT IMAAN KI ALAMAT

Rasool Allah sallallahu alaihiwasallam ki ita'at, aur tazeem O mohabbat, dar'asal ALLAH TALA hi ki ita'at hai(Surah al-Nisa:80), aur ALLAH TALA se mohabbat ka taqaza hai, jise ALLAH TALA ne apne bandopar farz aur wajib qarar diya hai(Surah al-Fatah:9), aur NABI-E-KAREEM sallallahu alaihi wasallam par imaan ke saath jod kar rakha hai(Surah al-a'araf:157), jo agar apni jaan(Sahih Bukhari, ba-riwayet Abdullah Bin Hissham raziallahu-anhu), walidain, aulad, aur tamam logo se mohabbat par galib ajai to haqiqi imaan ki alamat(Sahih Bukhari/ Sahih Muslim, ba-riwayet Anas raziallahu-anhu), mithas, chashni o halawat(Sahih Bukhari/ Sahih Muslim, ba-riwayet Anas raziallahu-anhu), aur qiyamat ke din Rasool Allah sallallahu alaihi wasallam ki suhbat O rafaqat ka zarya hai(Sahih Bukhari, ba-riwayet Anas raziallahu-anhu), warna ALLAH TALA ke azab ka khadsha laga rahta hai(Surah al-Taubah:24), kioke NABI-E-KAREEM sallallahu alaihi wasallam ka momino par momino ki jaan se bhi zyada haq banta hai(Surah al-Ahzab:6), lihaza agar koi shakhs ALLAH TALA se mohabbat ka dawa kare likin RASOOL ALLAH sallallahu alaihi wasallam ki ita'at O ittiba se moh mode to Quran Majeed ki ro se wo napasandidah balke KAFIR hai(Surah Aal-Imran:31-32).

HAMARA DEEN NAAQIS NAHI BALKE MUKAMMAL HAI

ALLAH TALA ne is deen ko mukammal kardiya hai(Surah al-Maidah:3 / Surah al-an'aam:115), is liye RASOOL ALLAH sallallahu alaihi wasallam balke tamam anbiya ne apni apni ummat ko hark hair O shar se aagaah kardiay(Sahih Muslim ba-riwayet Abdullah Bin Amro raziallahu-anhuma), bi'ainihi(isee tarah se) jannat se qareeb karne wali aur jahannum se door karne wali har shai bhi khule taur par batladi(Mujim al-kabeer lil-Tabrani, ba-riwayet Abu Zar raziallahu-anhu, Ba-Sanad "SAHIH"), neez Hajjat-ul-Wida ke mauqe par Sahabah Kiraam raziallahu-anhum ajmain ne shahadat di ke RASOOL ALLAH sallallahu alaihi wasallam ne ALLAH TALA ke deen ko bando tak mukammal pahcha diya hai(Sahih Bukhari ba-riwayet Abdullah Ibn Omer raziallahu-anhuma), lihaza ab ye deen is qadar wazeh hai ke RASOOL ALLAH sallallahu alaihi wasallam ke bad job hi deen me tedha-pan ikhtiyar karega to wo yaqinan hilak hojaiga(Suan Ibn Majah ba-riwayet Arbaz raziallahu-anhu Ba-Sanad "SAHIH"), kioke poshida anjam pane wale kaam jaise istinja(peshab, pakhana ki saaf safai) [waghairah] ke aadaab bhi hame batla diye gai hai(Sahih Muslim, ba-riwayet Abu Mosa Ash'ari raziallahu-anhu), jab deen ki is qadar takmeel hochuki, har achai aur burai se aagaah kardiya gaya, jannat se qareeb karne wale aur jahannum se door karne wala har amal batladiya gaya to isee kaamil deen ISLAM par banda momin ki maut waqe honi chahiye(Surah Aal-Imran:102), jis me jis tarah kisi kimi ki gunjaish nahi hai isee tarah adna(chote) se izafe ka bhi imkaan nahi.

SAHABAH O TABAIN AUR AYIMAH O MUHADDISIN KA DEEN KI TAKMEEL KE BAD DEEN ME MUKHTASR AUR ACHE KAAM KE IZAFE KO BHI NA PASAND KARNA

Salaf Saliheen, aur Ayimah O tabain, Deen ki is qadar takmeel ke bad deen me achi baat ke adna se izafa ko bhi na pasand kiya karte thay, is silsile me chand waqiat pesh-e-khidmat hai:

Muawiyah raziallahu-anhu ne (tawaf ke dauran) kabatullah ke char kono ko hath lagaya, is par Adullah Bin Abbas raziallahu-anhuma ne farmaya ke (sunnat ke mutabiq) Hijre aswad aur Rukn-e-Yamani ke ilawah baqya do rukno ko haath nahi lagaya jaiga, Muawiya raziallahu-anhu ne faramaya ke Kabatullah ki koi bhi shai nazar andaz andaz karne ke qabil nahi hai(Sahih Bukhari, kitab-ul-Hajj, bab: Sirf Hijre Aswad aur Rukne Yamani ko chona), is par Abdullah Bin Abbas razaillahu-anhuma ne kaha ke yaqinan RASOOL ALLAH sallallahu alaihi wasallam tumhareliye bahtareen namona hai |EXTRA Hadith No.1608-1609. "[Syidina Abu Tufail Bakri raziallahu-anhu bayan karte hai ke maine Syidina Abdallah Ibn Abbas razaillahu-anhuma ko farmate howe suna ke maine RASOOL ALLAH sallallahu alaihi wasallam ko siwai do kinare(Rukne Yamani aur Hijre Aswad) ke ilawa kisi aur kinare ko chote howe nahi dekha]"SASHIH MUSLIM, Kitab-ul-Hajj, Bab No.40, Hadith No.1629[3066]|, phir Muawiyah razaillahu-anhu ne farmaya ke aap(Ibn Abbas raziallahu-anhuma) ne sach farmaya(Musnad Ahmed, Hadith No.1878, Sanad HASAN LI-

GHAIRIH, Ba-Tahqiq: Shoeb Arnout | EXTRA Urdu Tarjumah ke liye dekhiye "Musnad Ahmed(mutarjam):2/13 Hadith No1877, Published: Maktaba Rahmaniya, Lahore|).

Abdallah Ibn Omer raziallahu-anhuma ke paas ek shkhs ko chink ayi to us ne kaha "Al-Hamdu lillah wassalamu ala Rasoolillah" is par Abdallah Ibn Omer raziallahu-anhuma ne farmaya ke RASOOL ALLAH sallallahu alahi wasalam ne hame is tarah talim nahi di,(balke) hame "Al-Hamdu lillah ala kulli haal" kahna sikhlaya hai(Sunan al-Timizi, kitab-ul-Adab, Bab: jab chink aye to kiya kahe, Hadith No.2738 "ISNADOHU HASAN").

Imam Mujahid rahmatullahialaih ne kaha ke mai Abdullah Ibn Omer razaillahu-anhuma ke sath tha to koi admi Zuhar ya Asar ki namaaz se pahle azan hojane ke ba'ad masjid ke darwazon par khade hokar logo ko namaz keliye ane ka hukom derahatha to Ibn Omer raziallahu-anhu ne mujhe hukom diya ke hame yahan se lechalo kioke ye kaam bid'at hai(Sunan Abi Dawod, kitab-ul-Salat, Bab:Taswib(elan karne)ka mas'alah, Hadith No.538, Ba-Sanad HASAN).

Log masjid me halqo ki shakal me baith kar hath me kankariya liye 100 dafa "ALLAHU AKBAR" 100 dafa "LA ILAHA ILLALLAH" aur 100 dafa "SUB-HANALLAH" padh rahe the to Abdullah Ibn Mas'wod raziallahu-anhu ne farmaya ke tum apne gunaah gino, aye Ummat-e-Muhammed! tum hilak O barbad hojao, kitni jald tum hilakat ke darwaze par pahunch gai, jab ke tumhare NABI sallallahu alaihi wasallam ke

Sahabah abhi amujood hai, aur RASOOL ALLAH sallallahu alaihi wasallam ke kapde bhi bosidah(kharab) nahi howe hai, aur (AAP sallallahu alaihi wasallam ke) bartan bhi nahi toote hain (yani RASOOL ALLAH sallallahu alaihi wasallam ke inteqal par ziyada din nahi guzre), us zaat ki qasam jis ke hath me meri jaan hai, tum yaa to MUHAMMED sallallahu alaihi wasallam ke Deen se bahtar Deen par ho yaa phir gumrahi ka darwaza khool rahe ho, un logo ne kaha: aye Abu Abdul Rahman(Ibn Mas'wod raziallahu-anhu) ALLAH ki qasam, hum to sirf sawab ke kaam ka irada kar rahe thay, is par Abdullah Ibn Mas'wod razaillahu-anhu ne farmaya:(is ghair sharyi aur ghair Sunni tariqe se) sawab ke kaam ka iradah rakhne wale kitne aise log hai jinhe sawab hasil nahi hosakta, itna farmakar Abdullah Ibn Mas'wod wahan se tashrif legai, Abu Mosa ash'ari raziallahu-anhu ne bhi Abdullah Ibn Mas'wod ki is baat par ittefaq kiya, Rawi(narrator) ka kahna tha ke halqo ki shakal me zikar karne wale logo ka taluq Ali raziallahu-anhu ke qatal karne wale khawarij se tha(Sunan Al-Darmi, kitab al-Muqaddamah, Bab:Rai ko ikhtiyar karne ki burai ka bayan, Hadith No:210, Basanad SAHIH).

Oper ki Hadis se pata chalta hai ke ibadat me nai tariqe(bid'aat) se ikhtilaf rakhna ibaadaat ka inkaar karna nahi balke ibaadaat me sirf bid'aat se ikhtilaf rakhna hai.

Aur is hadis se ye bhi maloom howa ke ibaadaat me ghair sharyi tariqe se ziyada se ziyada ibaadaat karna maqsad nahi balke ibaadaat me RASOOL ALLAH sallallahu

alaihi wasallam ki ittiba aur RASOOL ALLAH sallallahu alaihi wasallam ke tariqe par ibaadaat karne chahiye.

Aur is Hadis se ye bhi maloom howa ke ek choti bid'at ek sangeen jurm ka sabab ban sakti hai jaisa ke ek saath kai loog milkar halqo ki shakal me baith kar ALLAH ka zikar karne wale AMEER-UL-MOMININ KHALIFAT-UL-MUSLIMIN SYIDINA ALI raziallahu-anhu ke asal qatil sabit howe hai.

Tabai Syeed Bin Musai'yib rahmatullahi-alaih ne ek shakhs ko Fajar ki namaaz ka waqt shuro hojane ke bad do rak'aat se ziyada namaze padhte howe dekha to mana farmaya, us par us shakhs ne kaha ke kiya mere namaz padhne par ALLAH TALA mujhe azab dega? to Syeed Bin Musai'yib rahmatullahi-alaih ne jawab diya nahi! balke (ibaadat ki adaigi me) sunnat ki khilaf warzi par tumhe ALLAH TALA azab dega(Sunan al-kubra lil Baihaqi:3462, kitab-us-Salat, Bab: man lam usalli badil fajr, hadith No.4445).

Imam Malik rahmatullahi-alaih se ek admi ne pocha ke mai kaha se ehraam bandho? to aap ne jawab me farmaya ke zul halifah se ehraam bandho, jahan se RASOOL ALLAH ne ehraam bandha hai, us admi ne kaha ke mai masjid-e-nabwi me AAP sallallahu alaihi wasallam ki qabar ke paas se ehraam bandhna chahta ho, Imam Malik rahmatullahi-alaih ne farmaya ke tum aisa mat karo, kio ke mujhe tumhare mutaluq fitnon ka khadsha hai, us admi ne kaha ke is kaam me konsa fitna hai? kuch doori ki to baat hai, Imam Malik rahmatullahi-alaih ne famraya ke is se badh kar konsa fitna hosakta hai ke tum ye samjhne lago ke tum aisi fazilat wala amal kar'rahe ho jo RASOOL ALLAH

sallallahu alaihi wasallam nahi karsake, mai tumhe ALLAH TALA ka farman sonata ho :"Jo log RASOOL (sallallahu alaihi wasallam) ke hukom ki khilaf warzi karte hai inhe darte rahna chahiye ke kahi un par koi zabardast aafat naa apade yaa inhe dardnaak azab na puhche"(Surah al-Noor:62) (Al-Itisaam lil-Shatbi:1/131, Ba-riwayet Sufyan Bin Uyaina rahmatullahi-alaih, Basand SAHIH)

Guzishta tamam tafsilat ka khulasa ye hai ke Abdullah Ibn Abbas, Abdullah Ibn Omer, Abu Mosa Ash'ari aur Abdullah Ibn Mas'wod raziallahu-anhum jaise jaleel-ul-qadr bade fuqha, Mohaddis, Mufassir Sahabah ne Deen ki takmeel ke bad Hijr-e-Aswad O Rukne Yamani ke ilawa kaba ke baqya do rukno ko chune, azan hojane ke bawajood namaz keliye alag se elan karne, chink ane baad "AL-HAMDU LILLAH" ke saath "WASSALAMU ALA RASOOLILLAH" kahne, aur sab milkar halqo ki shakal me "ALLAHU AKBAR", "LA-ILAHA ILLAH" aur "SUB-HANALLAH" padhne, aur tabayin me se (Syid-ut-Tabai) Sayeed Bin Musaiyib rahmatullahi-alaih ne fajar ka waqt shuro hone ke baad do rak'at se ziyada namaze padhne aur Imam Malik rahmatullahi-alaih ne Zul-Halifah ke bajai Majid-e-Nabwi aur Qabar ke paas se ehraam bandhne waghairah waghairah jo dikhne me sawab ke kaam hai, likin in ki ghair sharyi wag hair Sunni tariqe par adaigi ki wajah se inhe naa pasand kiya aur un par khamoshi ikhtiyar nahi ki aur nahi rizamandi zahir ki aur na hi in kaamo ki izzat afzai ki aur naa hi aise kamo par housla buland kiya balke fauri taur par in kamo se roka aur jahannum ki aag se daraya, kio ke RASOOL ALLAH sallallahu alaihi wasallam ne farmaya:

HAR BID'AT GUMRAHI HAI

(Deen me) har naya kaam bid'at hai, aur har bid'at(chahe wo bid'at Bid'at-e-Hasana ho yaa Bid'at-e-Saiyi'a ho) gumrahi hai, aur har gumrahi jahannum me lejane wali hai(Sahih Mulim, Ba-riwayet Jabir raziallahu-anhu).

Jo koi hamare is Deen me naya kaam ejaad kare jis ka Deen se koi taluq na ho to(wo kaam qabile qubool nahi balke qabile) radd hai(Sahih Bukhari / Sahih Muslim, Ba-riwayet Ummol Mominin Ayisha razaillahu-anha).

Jo koi hamari shariat O Sunnat ke mukhalif amal kare to wo amal (ALLAH ke nazdik qubool nahi balke) mardood hai(Sahih Muslim, Ba-riwayet Ummol Mominin Ayisha razaillahu-anha).

Log bid'at ko "Hasnah" (acha) samajhne lagay tab bhi har bid'at gumrahi hai(Al-Mudkhil ila Sunan al-Kubra lil-Baihaqi, Bab: man laho fatwa walhokum. As-Sunnah lil-Marwazi, Hadith No 67. Al-Ibanah li-Ibn Battah, Bab: Amr bihi man tamassak bissunah wa al-jama'a.... Sharah Asool Itiqad Ahl-us-Sunnah wa al-Jama'a lil-lalkai. Ilm Asool-lul-Bid'ah li-Ali Halbi Asari, waghairih Biqaul ABDULLAH BIN OMER raziallahu-anhuma, Basanad "SAHIH").

Agar koi Deen-e-Islam me bid'at ejaad kare aur usay bid'at-e-Hasanah samajhne lagay to wo shakhs yaqini taur par ye dawa kar raha hai ke (Nauzo Billah) RASOOL ALLAH sallallahu alaihi wasallam ne tableegh aur Risalat me khiyanat ki hai, kio ke ALLAH TAL Aka farman hai ke maine

aaj tumhare liye tumhara Deen mukammal kardiay hai(Surah al-Maidah:3), to jo kaam (jaise Eid Milad, Gyarwi, Ziyarat Fatiha, Chahlum, Barsi, Urs….) Deen ki takmeel ke din, Deen nahi the wo aaj bhi Deen nahi hosakte hai(Al-Itisam lil-Shatbi, Qaul Imam Malik rahimahullah, bab sani fi zam al-Bid'a wa soo munqalib Ashabiha:1/49).

EK SANGEEN GALAT FAHMI KA IZALAH

Baz sidhe sadhe log samajhte hai ke Deen me amal karne par hi ajar O sawab hai, han yaqinan! shariat ne jin kamo ki ijazat di hai unko karne par ajar O sawab milta hai, likin wo kaam jo quran O hadis se sabit nahi hai jaise (Eid Milad, Gyarwi Shareef, Ziyarat Fatiha, Chahlum, Barsi, Urs wghairah) ye kaam to kitab O sunnat aur salaf e Ummat se nahi milte in kamo ko chodne par sawab aur karne par azab hai, misal ke taur par din aur raat me panch namazo ke liye azan aur iqamat sawab ke kaam hai, likin agar koi Eid ki namaz, janaze ki namaz aur namaze istisqa keliye bhi azan aur iqamat kahe to bajai sawab ke azab hoga kio ke ye kaam sunnat ke khilaf hai, jaisa ke RASOOL ALLAH sallallahu alaihi wasalam ne raat bhar namaz aur ramzaan ke ilawa hamesha roze rakhne jaisi ibaadaat ko sunnat ke mutabiq naa hone ki wajah se sunnat se moh modna qarar diya hai, jis ki aur mazeed tafseel agay ki ahadis me ayegi(in-sha ALLAH).

Teen Sahabah raziallahu-anhum Ummahat-ul-Mominin ki taraf gai aur RASOOL ALLAH sallallahu alaihi wasallam ki ibaadat ke bare me pocha jab unhe is ka ilm howa to wo shabah ye samajhne lagay ke shayed ye kam hai aur kaha ke hum RASOOL ALLAH sallallahu alaihi wasallam ke barabar kaise ho skate hai ? jab ke ALLAH TALA ne RASOOL ALLAH

sallallahu alaihi wasallam ki agli aur pichli khatao ko muaf kardiay hai, aur un sahaba ne apne taur par teen faisle karliye ek ne kaha mai raat bhar namaz padhoga aur neen ko chod donga, dosre ne kaha ke mai hamesha rozay rakhonga kabhi bhi roza nahi chodoga, aur teesre ne kaha ke mai aurto se door rahoga kabhi shadi nahi karoga, jab is baat ki ittila NABI-E-KAREEM sallallahu alaihi wasallam ko mili to AAP sallallahu alaihi wasallam ne farmaya kiya tum wahi log ho jo aisi waisi bate kar rahe the? Khabardaar! ALLAH ki qasam: mai tum me sab se ziyada ALLAH TALA ka taqwa aur khauf rakhne wala ho, is ke bawajood mai namaz bhi padhta ho aur pani neend bhi pori karta ho, (nafil) roze rakhta bhi ho aur chodta bhi ho, aur shadi bhi karta ho, agar koi meri sunnat se moh mode to uska mujh se koi taluq nahi(Sahih Bukhari / Sahih Muslim Ba-riwayet Anas raziallahu-anhu).

In tamam dalayil ke madde nazar ta'asub ke baghair insaf pasand log aur jo smajh bojh rakhte hai aise log ba-asani is natije par pahunch sakte hai ke Deen mukammal hojane ke bad Deen ke naam par ya sawab ki niyat se "EID MILAD" karne ka hukom kiya hai, Sahabah Kiraam raziallahu-anhum aur Ayimai Deen O ayimai arba aur Abu Hanifa rahmatullahi-alaih se ziyada kiya hum ilm rakhne wale hai? salaf salehin hum se ziyada Deen par amal karne wale, hum se ziyada RASOOL ALLAH sallallahu alaihi wasallam se kamil mohabbat rakhne wale , aur hum se ziyada achai ko phailane wale the, is ke bawajood hame "Khair-ul-Quroon" (Islam ke shuroat ke 300 saal) tak in buzurg shakhsiyat me kisi ek se bhi "JASHNE EID MILAD" yaa "EID MILAD" manane ka bilkul saboot nahi milta hai(Ba-

Qaul: Imam Taj-ud-Deen alfa khani [wafat:734 hijri] "Kitab al-Morid fi amalilmaulid, page:60-61. Ba-Qaul: Imam Sakhawi[wafat:902 hijri] Kitab: al-Maurid alrwi fi Maulidinnabawi lil-Mullah Ali qari Hanafi, page:16. Ba-Qaul: Imam Siyoti[wafat:911 hijri] Kitab: Hasan-ul-Maqsad fi amalilmaulid zaman. - Kitab: Al-Hawi lil-Fatawa:1/196. Ba-Qaul: Abdl Hai lakhnawi Hanafi Kitab: Al-Asaar al-marfoa filakhbar al-mauzua page:46).

EID MILAD-UN-NABI (sallallahu alaihi wasallam) KI SHUROAT

Eid Milad-un-Nabi (sallallahu alaihi wasallam) ko sab se pahle "UBAIDULLAH BIN MAIMOON AL-QADDAH" ki nasal se fatami kahlane wali saltanat ke pahle badshah(jis ka naam) "AL-MOIZ-UD-DINILLAH" (tha) ne Misar(Egypt) ke Capital City Qahira(Cairo) me 362 Hijri me ejad kiya(Al-Muaizul wal-itibar Bizikril Khatat walasaar lil-Muqrizi[766-845 Hijri]:1490 - Ba-Unwan: Zikril Ayyam allati kanal Khulafail Fatimiyon Yattakhizonaha..... | Biqaul Muhammed Bukhiat-ul-Mutiyee Hanafi Mufti Misar, Kitab: Ahsanul Kalam fi ma Yata'allaqo Bissunati walBid'ati minal Ahkam page:44-45| Sabah-ul-Asha fi Sana'at-ul-Insha li-Naqshbandi:3/498-499), ye hukomran apne aap ko "FATAMI" kahte the likin dar haqiqat ye "UBAIDI" the jo bahut hi Fasiq, Fajir jhote the aur ek ALLAH ko nahi mante the(Al-Bidyah wa Al-Nihayah:11/346), zalim aur khabees the aur bahut hi gandagi wale the(Al-Bidyah wa Al-Nihayah:12/267), Majoosi the(Tarikh al-Khulafa lil-Siyoti, page:4), apne aap ko Shia Rafzi kahte the likin andar hi andar kafir the(Al-Ibar Fi Khabar Min Ghabar lil-

Zahbi:2/199), in ki hukomat me bid'ate, gunah aur fasaad karne wale bahut ziyada the aur ibadat guzar, ulama, sulaha ki tadad kam thi(Al-Bidyah wa Al-Nihayah:12/267).

Milad-un-Nabi (sallallahu alaihi wasallam) ki rusoomat ko "AFZL BIN AMEER AL-JIYOOSH"ne 465-Hijrime is rasam ko khatam kardiya tha, likin 524-Hijri me "AL-AAMR BI-AHKAAMULLAH" (ke naam ke shakhs ne) is rasam ko phir se shuro kiya(Al-Mawayiz walitibaar lil-Muqrizi:1/432. | Ahsan-ul-Kalam lil-Najit page 44-45), isee tarah "OMER BIIN MUHAMMED AL-MALLA" ki ittiba karte howe Iraq ke District Muassal me Arbal ke Governer ne Eid Milad ko bahut tezi se phailaya(Al-Bayith ala Inkaar al-bid'a wal hawadis li-Abi Shamah:13-24), aur dhire dhire ye bid'at sare Muslim Contries me phailgai.

Ye baat achi tarah zahen nasheen karle (Khulfai Rashidin, Sahabah Kiraam wo tabayeen aur Ayimai Deen) ke "JASHN-E-MILAD" naa manane ko "Dr. Muhammed Tahir-ul-Qadri" ne apni kitab "MILAD-UN-NABI" page No.891 me bhi zikar kiya hai.

EID MILAD-UN-NABI (sallallahu alaihi wasallam) KE MAUQE PAR DAS(10) SE ZIYADA GUNAAH KE KAAM

Islam ne jis mahine ko "RABI-UL-AWAL" ka naam diya hai(Sahih Bukhari, ba-riwayat Ummul Mominin Ayisha raziallahu-anha), baz logo ne Deen me tahreef karte howe is mahine ko "RABI-UN-NOOR" yaa "RABI-UL-MUNAWAR" ka naam diya, Islam ne musalmano keliye "EID-UL-FITR" aur "EID-UL-AZHA" rakhi, isee tarah "JUMA" keliye bhi eid ke

mane me istemal kiya jab ke baaz logo ne na sirf chohti(4th) Eid ka "EID MILAD-UN-NABI" ke naam se izafa kia balke isay "EID-UL-AYAAD"(eido ki eid) bana diya yaha tak ke is din eid ki namaz aur eid ke khutbe ka bhi ehtemam karliya gaya, ALLAH TALA ne "SHAB-E-QADAR" ki fazilat batlai to baaz logo ne "SHAB-E-MILAD" ko "SHAB-E-QADAR" se afzal qarar diya(Milad-un-Nabi by Dr. Tahir-ul-Qadri, page:298), ab tak jo kuch zikar kiye gaye tamam kaam dar'asal Deen me tabdili(Surah al-Shora:21) aur RASOOL ALLAH sallallahu alahi wasalam ki khilaf warzi hai, is kaam keliye hum sab ko bahut takid ke sath rooka gaya hai kioke NABI aur RASOOL ki khilaf warzi hi pichle ummato ki hilakat ki wajah hai(Sunan Ibn Majah ba-riwayat Abdullah Bin Abbas, basand SAHIH).

Milad ke mauqe par aur dosre mauqo par RASOLL ALLAH sallallahu alaihi wasallam par salaam bhejne keliye baaz log ijtimai taur par adab wo tazeem keliye hath bandh kar khade hote hai jab ke RASOLL ALLAH sallallahu alaihi wasallam ne Sahabah Kiraam keliye apne liye taziman khade hone ko napasand kiya hai(Sunan al-Tirmizi, kitabul Adab, bab: kisi admi ka kisi dosre keliye khade hone ki karahat ka bayan, ba-riwayat Anas raziallahu-anhu).

Milad ke mauqe par patakho ke istemal me ghair muslimo jaisi harkate aur isee tarah "Jashan-e-Wiladat" – "BIRTH DAY" manane me khaas taur par christian se milta jhulta amal hai, doosre qaumo ki tarah amal karne se hum musalmanon ko sakhti ke saath rooka gaya hai(Sahih Bukhari / Sahih Musilm Ba-riwayat, Abu Sayeed Khudri

raziallahu-anhu), balke Eid Milad jaise ghair mazhabi kamo keliye raaste rook kar aur zabardasti paise usool karna jahilo wala kaam hai(Musannaf Ibn Abi Shibah, Ba-riwayat Salman raziallahu-anhu, Basanad SAHIH), uar Islam in jaise kamo ki ijazat nahi deta.

Jis mahine me RASOOL ALLAH sallallahu alaihi wasalam ki wilada basa'adat (paidayish) howi isee mahine me apne RAB se jaamile, bhala koi samajh rakhne wala insaan, baad wali judia ke sangeen sadme ko bhul kar us se pahle wali khushi ka izhar karsakta hai? jab ke is sadme se badh kar qiyamat ki subah tak koi aur sadmah nahi hosakta hai.

RASOOL ALLAH sallallahu alaihi wasalam ki wiladat (paidayish) peer ke din howi, peer ke din wiladat par tamam ummat ka "IJMA" aur ittifaaq hai, likin wiladat ke mahine me ikhtilaf hai ke maahe Ramzan me wiladat howi yaa Rabi-ul-Awal ke mahine me wiladat howi, Rabi-ul-Awal ko wiladat ka mahina qarar dene walo ke darmiyan wiladat ki tarikh ko lekar bahut ikhtilaf hai ke wiladat 6/8/9/10/12/17……. Rabi-ul-Awal ko howi(Al-Bidayah wa Al-Nihayah li-Ibn Kasir:2/259, Bab: Maulid-irrasool), agar RASOOL ALLAH sallallahu alaihi wasalam khulafa, Sahabah, mutebar ayimah wa mustanad ulma milad ka ehtemaam karte to RASOOL ALLAH sallallahu alaihi wasalam ki wiladat ka mahina aur din tai karne me kisi bhi tarah ka bilkul ikhtilaf hi nahi hota tha jis tarah din aur raat me paanch namaz hone me kisi ka koi ikhtilaf nahi hai, kioke RASOOL ALLAH sallallahu alaihi wasalam ke daur se aaj tak paanch namazo ki adaigi hoti chali arahi hai.

Milad ke mauqe par bahut hi ehtemam ke saath bahut ziyada roshni ki jati hai Islam is ki ijazat nahi deta aur nahi koi bhi aisa deen ka kaam jis me kabhi RASOOL ALLAH sallallahu alaihi wasalam yaa Sahabah ne zuroorat se ziyada roshni ki ho, kioke dini kamo me muhallo aur masjido me zuroorat se ziyada roshni karna ALLAH TALA ke bando aur RASOOL ALLAH sallallahu alaihi wasalam ki ummat ki alamat nahi balke aag ke pujari "MAJOSI" yani "PARSI QAUM" ki nishani hai, ye ek soochi samjhi sazish hai ke musalmano ki ibaadaat unconsciously aag aur roshni ke liye ho(Mirqat-ul-Mafatih Sharah Mishkat-ul-Masabih lil-Mullah Ali Qari Hanafi:4/447, kita-us-Salat, Bab: qiyami shahri ramazan), ye baat bhi jaan leni chahiye ke purane zamane me aag wale mashaal aur charaagh aaj ke daur me Bulbs/light ki shakal me hai, jin ke zariye masjido ko in mauqo par ziyada roshan kiyajata hai.

Aam taur par ghair Muslim leaders apni publicity ke liye ya kisi ke welcome ke liye aur apne kisi tahwaro me apne aap ko ubharne keliye apni photos rasto par lagate hai to baaz nek samjhe jane wale (Nauzo-Billah) RASOOL ALLAH sallallahu alaihi wasalam se mohabbat ke bajai "ISHQ" ka dawa karne wale Musalman bhi apni photos raasto par aur Markets me lagate hai, jabke Eid Milad agar waqai taur par nek kaam hai to ikhlas aur sirf ALLAH ki khushnodi keliye hona chahiye(Surah al-Baiyinah:5), aur ghuroor aur dikhawe se bachna chahiye(Surah al-Anfaal:47), kioke nek kaam aur ibaadaat me dikhawa Munafiqat ki nishani hai(Surah al-Nisa:142-143), balke aise kaam chupe howe shirk me ate hai(Sunan Ibn Majah, Ba-riwayet Abu Sayeed razaiallahu-anhu Basanad SAHIH), aur dikhawa karne se amal barbaad

aur sawab khatam hojata hai(Surah al-Baqarah:264), aur aise kaam ALLAH TALA ke saath be-imani, shaitan ke doosti kahlati hai(Surah al-Nisa:38), aur is tarah se hum ALLAH TALA ki madad se door hojate hai(Sahih Muslim, Ba-riwayet Abu Hurairah raziallahu-anhu), ALLAH se dushmani aur shaitan se dosti hame qiyamat ke din jahannum me lejaigi(Sahih Muslim, Ba-riwayet Abu Hurairah raziallahu-anhu), jis ki wajah se hame qiyamat ke din bada azab hoga(Sahih Bukhari / Sahih Muslim, Ba-riwayet Abdullah Bin Mas'wod raziallahu-anhu), dunya aur akhirat me aise logo par rahmat ke bajai lanat barsegi(Sahih Bukhari, Ba-riwayet Abu Juhaifah raziallahu-anhu), aur rahmat ke farishte bhi un logo se door ruk jaigay(Sahih Muslim, Ba-riwayet Ummol Mominin Ayisha raziallahu-anha), isee liye ISLAM ne hame photo lagane se mana farmaya hai aur jaandaar ki photos ko mitadene ka hukom diya hai(Sahih Muslim, Ba-riwayet Ali raziallahu-anhu).

Isha ki namaz ke baad aadhi raat tak Milad ke jalse karne ki wajah se aam taur se fajar ki namaz choot jati hai aur Milad ke juloos ki wajah se Zuhar aur Asar ki namaz bhi choot jati hai, (balke namazo ke waqt DJ lagar kar masjido ke paas dance kiya jata hai aise kai videos viral hochuke hai) jab ke ALLAH TALA ne namazo unke waqt par ada karne ka hukom diya hai(Surah al-Nisa:103), balke jis NABI sallallahu alaihi wasallam se mohabbat balke –Nauzo'Billah- Ishaq ke bahane yaa dawe me ye Eid manai jati hai isee NABI sallallahu alaihi wasallam ki ankho ki thandak aur rahat namaz me rakhi hai.

Milad ke mauqe par hamare baaz Musalman bhai jo unemployed hai aur biwi bacho ki Islami tarbiyet se ghafil Musalman 'Clean Sahve' taliya bajane wale qawwalo, nachne walo ke tariqe ko apna chuke hai, aur isee tarah Music aur filmi gano ki dhun par naate padhi jati hai, DJ ki full sound se kai log dar aur ghabra jate hai jo khas kar heart patient, sugar patient, BP patient, old age aur chote bacho ko badi taklif uthani padhti hai, aur Milad ke julooso me shirkiya nare lagai jate hai, aur juloos me shamil log kai baar dukaano aur gharo ko bhi nuqsaan puhcha jate hai, jab ke sab se bahtarin Musalman wo hai jo jis ki zabaan aur haath se kisi doosre Musalman ko koi takleef naa ho(Sahih Bukhari, Ba-riwayet Abdullah Bin Amro raziallahu-anhu).

Milad ke mauqe par ALLAH TALA aur RASOOL ALLAH sallallahu alaihi wasallam ke namo ke jhnde aur jhndiya sadko aur gadio par lagai jate hai jo doosre teesre din nalio aur raasta chalne walo ke pairo me aajate hai aur baldiya wale kachre ki gadio me bharkar phaik dete hai, lihaza isee tarah har saal ALLAH aur RASOOL ALLAH sallallahu alaihi wasallam ke namo ki be-hurmati karne se pahle apne imaan ko achi tarah parakh lena chahiye.

EID MILAD-UN-NABI (sallallahu alaihi wasallam) MANANE WALO KE BAAZ MASH'HOR DALAIL AUR UNKE MUKHTASAR JAWABAAT

Baaz log khusoosi taur par Eid Milad manane keliye Quran ki baaz aisee aam ayaat, aur aam ahadis pesh karte

hai jin me maahe Rabi-ul-Awal ka ya har saal pabandi se Milad manane ka zikar bilkul nahi milta misaa ke taur par:

Baaz logo ne Eid Milad manane keliye Quran Majeed ki ek ayat "{Qul bifazlillahi wa birahmatihi fabizalika falyafraho howa khairon mimma yahma'yon} (Surah Younus:58)", se ye dalil nikalte hai ke aur kahte hai ke khud RABE kainaat ne Milad par jashan ka ehtemam farmaya hai(Milad-un-Nabi [Writer] Dr. Tahir-ul-Qadri, page:320).

Surah Younus ayat No.58 me ALLAH TALA ne yaqinan ALLAH TALA ke fazal aur uski Rahmat par khus hone ka hukom diya hai, likin hum par lazim hai ke hum Sahabah aur Tabain ki samajh ki roshni me ALLAH TALA ke fazal aur uski Rahmat ke mane malom kare, aur isee ke mutabiq apna aqidah rakhe.

RASOOL ALLAH sallallahu alaihi wasallam ki zaban-e-mubarak se Quran ko samajhne keliye jin keliye dua kigai, jo ilm ke samandar hai, aur tamam Musalmano ke liye tamam Sahabah me bahtarin Quran ki tafseer karne wale hai jo Tujuma-ul-Quran hain yani "SYIDINA ABDULLAH BIN ABBAS" raziallahu-anhu ne farmaya ke ALLAH TALA ka fazal, Quran Majeed aur Rahmat, Deen-e-Islam hai, aur yahi qaul ANAS, BAR'A BIN AZIB raziallahu-anhuma aur baaz ulamai "Azhar" (University Egypt) Misar ka bhi hai('Tafseer-e-Tabri', jamia Nizamia Hyd aur doosre Hanafi Madarso ke syllabus me padhai jane wali 'Tafseere Baizawi', 'Tafseer Ibn Abbas', 'Tafseer Mawardi' Sufism ki tafseer 'Roh-ul-Ma'ani' aur 'Muntakib Tafseer Ulama Azhar Egypt').

Mufassir-e-Quran Ubai Bin Ka'ab raziallahu-anhu ne farmaya ke ALLAH TALA ka fazal, Deen-e-Islam aur Rahmat, qubool-e-Islam par ALLAH TALA ke wade hai, aur is qaul se qareeb aur doosre aqwal jaise: Abu Sayeed, Abdullah Bin Omer raziallahu-anhum ke hai, aur mufassir tabi 'Mujahid', 'Qatadah', 'Zahaak' aur 'Zaid Bin Aslam' –rahmatullahi alaihim ajmain- ke hai('Tafseer Tabari', 'Tafseer Bughawi', 'Tafseer Bahr-ul-Muheet').

Imam Ibn Kaseer rahmatullahi-alaih ne farmaya ke ALLAH TALA ka fazal aur uski rahmat ALLAH TALA ki janib se hidayat aur Dee-e-Haq hai(Tafseer Ibn Kaseer, aur al-Tafseer-ul-Mayasar limajmua minal ulama tahat ishraaf al-turki).

Sahabah Kiraam raziallahu-anhum ajmain aur Tabain Uzzam wo Mufassireen-e-Kiraam rahmatullahi-alaihim ajmain ke aqwal se malom howa ke 'Surah Younus:58' se kisi ek mufassir ne bhi Milad Manane ka mana ya matlab nahi liya hai.

Farz karle ke ('Surah Younus:58) ayat me rahmat se murad RASOOL ALLAH sallallahu alahi wasallam hai, likin ALLAH TALA ne RASOOL ALLAH sallallahu alahi wasallam ki wiladat keliye nahi balke Nabuwat aur Risalat keliye rahmat ki tabeer istemaal ki hai jaisa ke ALLAH TALA ne irshad farmaya:{wama arsalnaaka illa rahmatal-lil-aalameen}(Surah al-Anbiya:107) aur RASOOL ALLAH sallallahu alahi wasallam ne bhi farmaya [innama bo'isto rahmah](Sahih Muslim, Ba-riwayat Abu Hurairah raziallahu-anhu).

Farz karle ke is ayat me RASOOL ALLAH sallallahu alahi wasallam ki wiladat ko ALLAH TALA ka fazal aur uski rahmat qarar diyagaya hai, likin is ayat se dalil lete howe kitne Khulfai Rashidin, Sahabah Kiram aur Tabain aur Ayimai deen ne Milad ke liye har saal Rabi-ul-Awal me jashne ya khushi manai hai? yaa Quran Majeed ki is tarah se man mani tafseer sirf Dr. Tahir-ul-Qadri hi ki hai?.

Baaz logo ne peer ke din rozah rakhne se mutaleq Sahih Muslim me Abu Qatadah raziallahu-anhu se marwi hadis ke pesh-e-nazar kaha ke RASOOL ALLAH sallallahu alahi wasallam ne paidayish ke din rozah rakh kar khud hi khusi ka izhar kiya hai(Milad-un-Nabi By Dr Tahir-ul-Qadri:373).

Ye jaanle ke Sahih Muslim ki jis Hadis me peer ke din ke rozah rakhne ki wajah sirf wiladat nahi batlaigai hai balke quran ke utar ne ka zikar bhi kiya gaya hai, lihaza agar koi is hadis ko dalil banate howe Milad ki khushi mana raha hai to usay quran ke utarne ke din ko bhi talash karke nuzol-e-quran ke din ka bhi jashan bhi manana chahiye warna unki apni man mani, nai sooch aur nai bid'at ki wajah se puri hadis ko qubool naa karne ka jurm sabit hojaiga.

Ghaur karne ki baat ye hai ke agar koi shakhs waqai taur par is hadis ko saamne rakh'kar Eid Milad manana chahta hai to usay Sunnat ke mutabiq peer ke din rozah rkahna hoga naa ke zabardasti ke saath raaste rook'kar yaa group ki shakal me paise maang kar, naa khana khilaya jai aur naa hi khana kahya jai.

Aur bhi ghour karne ki baat ye hai ke is hadis se dalil letehowe kitne Khulfai Rashidin, Sahabah wo Tabain aur Ayimai Deen ne har saal Rabi-ul-Awal me Milad Manaya hai? yaa hadiso ki is tarah se man mani tashreeh sirf Dr Tahir-ul-Qadri hi ki hai?.

Baaz logo ne kaha ke RASOOL ALLAH sallallahu alahi wasallam ka mamol mubarak tha ke apne Milad keliye Sahabah Kiraam ko jama farmaya karte the, aur dalil ke taur par 'Jame Tirmizi' me Mutallib Bin Abi Wada'a se marwi hadis ko pesh kiya(Mamolat-e-Milad, page No.22 – Milad-un-Nabi, page No.748, Writer: Dr Tahir-ul-Qadri).

Yaqinan upar bayan ki gai hadis 'Jame Tirmizi' me maujood to hai, likin is se mutaleq chand bate jaan lena chahiye:

Imam Tirmizi ne Imam Bukhari aur Imam Muslim rahmatullahi-alaihim

ki tarah apni kitab me sirf Sahih Ahadis zikar karne ki shart nahi lagi hai lihaza 'Jame Tirmizi' ki har har hadis sabit hona zuroori anhi hai.

Is hadis ki sanad me 'Yazeed Bin Abi Ziyad al-Qarshi' hai jise Imam Zahbi rahmatullahi-alahi ne 'Siyaro Aalamin-Nubala' me aur Imam Ibn Hajar Asqalani rahmatullahi-alaih ne 'Tahzeeb-ut-Tahzeeb' me aur dosre bade Muhadisin ne is Rawi(hadis bayan karne wale) ko "ZAIF" aur kharab memory wala aur shia rafzi ka imam qarar diya hai, is ke ilawa is

hadis ki sanad me 'Iztirab' bhi hai, lihaza ye hadis tamam mohaddisin ke nazdik qabile qubool nahi hai.

Farz karle ke hadis sabit hai likin is hadis me Mimbar ka ziakar hai aur ye baat sb jaante hai ke Mimbar Masjido me hota hai naa ke raasto aur cahuraho par lihaza Milad manane walo ko chahiye ke apne jalse aur juloos masjido me karliya kare.

Farz karle ke hadis se sabit hai likin upar zikar kigai hadis me ye kahi nahi hai ke har saal pabandi ke saath Rabi-ul-Awal ke mahine me RASOOL ALLAH sallallahu alahi wasallam ne apne hasab wo nasab ke bare me Sahabah Kiraam ko batlaya hai.

Farz karle ke hadis sabit hai likin mukammal hadis me Sahabah Kiram ko khusosi taur par Milad ke liye jama karne ka hadis me kahi bhi zikar nahi hai, kioke RASOOL ALLAH sallallahu alahi wasallam ka Hujrah(room) Masjid-e-Nabawi ko laga howa tha aur RASOOL ALLAH sallallahu alahi wasallam ke daur me har kaam ko Masjid-e-Nabawi me tai kiya jata tha.

Farz karle ke hadis sabit hai likin RASOOL ALLAH sallallahu alahi wasallam ke daur se lekar aaj tak bhi aur Abu Hanifa jaise Imam ne bhi kiya is hadis se Milad manane ka mana aur matlab nikala? yaa ye hadis is tarah se sirf Dr Tahir-ul-Qadri ke ilawa aaj tak kisi alim ko samajh me nahi ayi hai?.

Baaz log Milad ke mauqe par juloos nikalne keliye Sahih Muslim me Bara'a Bin Azib raziallahu-anhu se marwi hadis dalil ke taur par pesh karte hai(Mamolat-e-Milad – Dr Tahir-ul-Qadri, page No.182).

Yaqinan ye hadis Sahih Muslim me maujod hai, likin is hadis ki topic Rabi-ul-Awal me Milad manane ki nahi hai balke is hadis ki topic Hijrat ko lekar hai, jaisa ke is hadis se aur is hadis ke chapter se pata chalta hai: {20/ Bab fi Hadi al-Hijrati wa yo'qalalahu hadis al-rhl, 65/ Kitab-ul-Zuhad wa al-Raqayiq, Hadis No.7707}.

Dosri ahem baat ye hai ke is hadis me logo ka zikar julos me nahi kiya gaya balke apne gharo ke uper rahne ka zikar hai, jaisa ke hadis ke alfaz hai:{Fasa'ad-ur-rijal wannisa fauqul-buyotin}

Is hadis ki topic hijrat hone ke bawajod aur mard hazrat ka gharo ke uper rahne ke bawajod is hadis me chote bacho ka istiqbal keliye alag alag rasto par nikalna hai naa ke tamam chote aur bado ka ek hi din ek hi waqt ek hi raaste se Music ke saath nachte howe nikalne ka suboot hai.

Is se bhi ziyada sochne wali baat ye hai ke is hadis se dalil lete howe kitne Khulfai Rashidin, Sahabah wo Tabain aur Ayimai Deen ne Milad keliye har saal Rabi-ul-Awal me Julos nikala hai?, yaa Deen ki ye man mani samajh sirf Dr Tahir-ul-Qadri ki hi hai?.

Milad manane me RASOOL ALLAH sallallahu alahi wasallam se mohabbat ka izhar hota hai, aur jab RASOOL

ALLAH sallallahu alahi wasallam se mohabbat hogi to hum jannat me RASOOL ALLAH sallallahu alahi wasallam ke saath hogay(Anwar-e-Milad-un-Nabi, [writer]Muhammed Rafeeq Anwaari, Maulwi Kamil Jamia Nizamia, page No.82).

Yaqinan RASOOL ALLAH sallallahu alahi wasallamse mohabbat se jannat me RASOOL ALLAH sallallahu alahi wasallam ki suhbat hasil hogi, likin kiya RASOOL ALLAH sallallahu alahi wasallam se mohabbat ka izhar saal me sirf ek dafa kiya jaiga?.

Sahabah Kiram raziallahu-anhum ajmain hamari tarah sirf zabani mohabbat ke dawe-dar nahi the balke RASOOL ALLAH sallallahu alahi wasallamse ke haqiqi jaan nisar the kiya unho ne Milad mana kar RASOOL ALLAH sallallahu alahi wasallamse se mohabbat ka izhar kiya, ya hum is khus-fahmi me mubtila hai ke hum Sahabah ke muqabile me RASOOL ALLAH sallallahu alahi wasallamse se ziyada mohabbat karne wale hai.

Ye baat jaan leni chahiye ke shuroat ke daur(Khulfai Rashidin, Sahabah wo Tabain, Ayimai Deen) ke jashan Eid Milad na manane ko Dr Muhammad Tahir-ul-Qadri ne apni kitab "Milad-un-Nabi" page No.891 me bhi zikar kiya hai(likin wajah ye batlai hai ke RASOOL ALLAH sallallahu alahi wasallamse ki wafat ka gham tazah tha, is wajah se mutaleq chand mulahezat pesh-e-khidmat hai: 1]Milad ke qail shayed RASOOL ALLAH sallallahu alahi wasallamse ki wafat ko hi nahi maante phir sadma aur gham kis baat par hosakata hai?. 2]RASOOL ALLAH sallallahu alahi wasallamse ki wafat ka gham baad me raha hoga likin nabuwat ke 23

saal kiya kabhi jashan manaya gaya?. 3]Wafat ka gham mahino, ya saal tak rahta hai ya 300 – 400 saal tak rahta hai?. 4]Milad manane keliye wo konsa bad'nasib hosakta hai jis ke dil se sab se pahle RASOOL ALLAH sallallahu alahi wasallamse ki wafat ka gham nikla ho?. waghairah waghairah).

Baaz logo ne kaha ke Milad-un-Nabi par khushi manane par kafir Abu Lahab ke azab me kami ki gai hai(Milad-un-Nabi, -Writer- Dr Tahir-ul-Qadri, page No.383), lihaza jab kafir ke azab me kami hosakti hai to momin jab Milad-un-Nabi par khushi manaiga to bahut ziyada is ke azab me kami hogi.

Ye baat bhi achi tarah se jaanle ke Abu Lahab ke azab me kami ko naa RASOOL ALLAH sallallahu alahi wasallamse ne bayan kiya hai aur naa hi kisi Sahabi ne bayan kiya hai balke "Urwa Bin Zubair" rahmatullahi-alaihi ne is ko zikar kiya hai jo bade Tabai bhi nahi hai balke 'ausaat' beech ke Tabai me unko gina jata hai.

Jis Muhaddis ne "Urwa Bin Zubair" rahmatullahi-alaihi ki is baat ko zikar kiya hai isay hadis ke taur par nahi balke bghair sanad "Taliqan" (mahez ek baat ke taur par) apni kitab me zikar kiya hai.

Imam Ibn Hajar Asqalani rahmatullahi-alaihi ne Sahih Bukhari ki bahut mash'hor Sharah "Fathul Bari" me zikar kiya ke is qaul me khawab ka zikar hai aur (Nabi/Rasool ke ilawa) khawab sharai ehkamat (Milad manana waghairah) ki dalil nahi bansakta hai(Milad ke jaiz hone keliye agar kisi

ghair Nabi ke khawab se sharai ehkamat sabit karne lage to Deen mazaq banjaiga, kioke jis tarah khawab me kisi ke marne se asal me wo nahi marjata ye to sirf ek khawab hota hai, aur khawab me dekha ke ek aurat se nikah karliay to asal me wo uski biwi nahi banjati aur na hi ye rishta sabit hosakta hai, bilkul isee tarah khawab ke zariye Islami shariat aur ehkamat sabit nahi hosakte aur nahi aqidah sabit hosakta hai).

(Imam Ibn Hajar Asqalani rahmatullahi-alaihi agay farmate hai ke) Urwa Bin Zubair rahmatullahi-alaihi ka qaul "Mursal"(ghair sabit) hai kion ke Urwa Bin Zubair rahmatullahi-alaihi ne nahi batlaya ke inhe ye baat kis ne batlai hai, aur seerat ki kitabo me is qaul ke khilaf bat hai ke Abu Lahab ne Subiya ko RASOOL ALLAH sallallahu alahi wasallam ki wiladat ke baad doodh pilane se pahle nahi balke doodh pilane ke bahut saalo baad hijrat se pahle azaad kiya hai.

Guzishta tamam tafsilat ke bawajod Urwa Bin Zubair ke qaul se har saal pabandi ke saath Milad manane ka bilkul saboot nahi milta hai, aur na hi salaf salihin ne is qaul ko Milad manane keliye bataure dalil pesh kiya hai.

Nihayat taklif-deh aur afsos ki baat hai ke Dr Tahir-ul-Qadri ki tarah Milad manane wale doosre log ek aise Islam dushman kafir ke amal ko dalil bana padhraha hai jis ki mazammat me ek mukammal quran ki surat nazil howi hai, kash ye log kitab O sunnat, Khulfai Rashidin, Sahabah aur Salaf Salihin ke amal ko apni aqal par tarjih de pate to bahut acha hota .

ALLAH TALA hum tamam ko Deen ki sahih samajh aur uspar amal ki taufiq inayat farmai.(aameen)

WALLAHU ALAM, WA SALLALLAHU ALA NABI WA'SALLIM

بسم الله الرحمن الرحيم
اللهم صل على محمد
وعلى آل محمد كما صليت
على ابراهيم وعلى آل ابراهيم
انك حميد مجيد
اللهم بارك على محمد وعلى
آل محمد كما باركت على
ابراهيم وعلى آل ابراهيم
انك حميد مجيد

بسم اللہ الرحمن الرحیم

اللّٰھم صل علیٰ محمد

وّعلیٰ آلِ محمدٍ کما صلّیت

علیٰ ابراھیم وعلیٰ آل ابراھیم

انک حمید مجید

اللّٰھم بارک علیٰ محمدٍ وّعلیٰ

آلِ محمدٍ کما بارکت علیٰ

ابراھیم وعلیٰ آل ابراھیم

انک حمید مجید